

the **toronto anarchist**

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NO5

ONTARIO ANARCHISTS PICKET BRITISH CONSULATE

On December 8, Anarchists from Ste. Catharines, Hamilton and Toronto took part in a continent-wide demonstration protesting the arrest and imprisonment of six British Anarchists. The Southern Ontario Anarchists set up an informational picket outside the British Consulate on University Avenue. At the same time demonstrations co-ordinated by the Anarchist-Communist Federation of North America (ACF-NA) were taking place in San Francisco, Chicago, and New York.

The British Anti-Terrorist Squad (ATS) in response to budget cuts which have reduced its manpower from 200 to 30 members seems to be using the harassment of the London libertarian community as a make-work project. At a time when questions are being asked in Parliament about the role and activities of the ATS, and in light of the forthcoming election, the squad is increasing its activities in an attempt to justify its existence. Led by Detective Superintendent Bradbury, the ATS has concocted a series of allegations involving a "group of idealists who would take positive steps to overthrow society." Bradbury has depicted the six arrested Anarchists as the nucleus of a "Baader-Meinhof type of terrorist gang...planning to attack establishment targets."

The first to be arrested were Iris Mills and Ronan Bennet on May 24. 'Chemicals' (i.e. weedkiller, flour and sugar) and wiring (do you have wiring at your house?) were said to be found at their apartment. Daffyd Ladd was arrested a week later. Ladd's fingerprints were said to have been found in Iris and Ronan's apartment and at the scene of a mysterious "explosion in East London. Nobody seems to have heard the 'explosion' and the State has produced no hard evidence against Ladd.

The ATS then proceeded to conduct a sweeping campaign of harassment and intimidation, aided by a hysterical British press, against the entire libertarian community. Homes and bookstores were raided, one bookstore had its entire stock seized as 'evidence', and known Anarchists were subject to searches in the street and constant police surveillance. Three more arrests resulted bringing the number of imprisoned Anarchists to six.

Those arrested have all been categorized as high security prisoners which meant that Iris, the only woman among them, was held in virtual solitary confinement in an all male prison for over four months. Apparently none of the established Women's Prisons were secure enough to hold such a desperate character.

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Invasion Of The Stalinoids: The Fall Of Kampuchea

The melancholy Indochina peninsula has once again drifted into fratricidal war. The Cambodian domino did a back-flip as the Vietnamese army, with the aid of a pathetic band of Cambodian refugees, incorporated that troubled land into the Greater Asian Co-Prosperity Sphere. The U.S. State Dept., which had given Cambodia the dubious honour of being the "worst violator of human rights in the world", found itself in the uncomfortable position of having to give grudging backhanded approval to the Vietnamese blitzkrieg.

The Vietnamese dusted off their vast arsenal of American military hardware, a fringe benefit of the fall of Saigon, and launched a lightning strike that completely bowled over Pol Pot's band of thugs. The collapse came so swiftly that the Cambodians were reduced to air-freighting former Prince Sihanouk to the U.N. to speak on their behalf. The Vietnamese had even more trouble finding a suitable puppet to present their case to the General Assembly. Their Soviet masters had to instruct the Russian U.N. delegation to stall for time while the Vietnamese selected a suitable member of the hastily thrown together Kampuchean United Front for National Salvation (FUNSK) to fly to New York. FUNSK is the shadowy group of Cambodians, only eight of its supposed members have so far been named, that Vietnam put together to give a semblance of legitimacy to its crude take-over.

CONTINUED ON Pg. 2: SEE, STALINOIDS

BRIT. DEMO cont.

Iris Mills and Trevor Dawton were recently released on bail of \$20,000 each although Iris is subject to a punitive and totally unnecessary ten o'clock curfew.

Police have beaten the prisoners in full view of the court. At one court appearance, during the furor over the trials of the Soviet dissidents, Ronan shouted "we are your dissidents!" He was beaten by the police and all the prisoners were dragged shouting from the court. According to those who visited them the following weekend they had paid for their outburst with cuts, bruises and various head injuries.

It should be emphasized that the State has produced no hard evidence against any of the accused. They were held in jail for months, on remand, while the ATS attempted to concoct a case from their flimsy 'evidence.' It is becoming more and more apparent that they were arrested because the current social climate makes Anarchists an easy target.

We call upon all individuals concerned with the growing, world-wide erosion of civil liberties to protest this blatant infringement of individual liberty. When the State begins to make crimes out of opinions then no one is safe. Letters of protest should be sent to: The British High Commission, Sparks St., Ottawa or to

Merlyn Rees, British Home Secretary, Whitehall, London, England. For more information contact the Toronto Anarchist Group, POB 2, Station 'O', Toronto or the Persons Unknown Support Committee, 182 Upper St., Islington, London N.1.

STEVE ELLAMS

STALINOIDS cont.

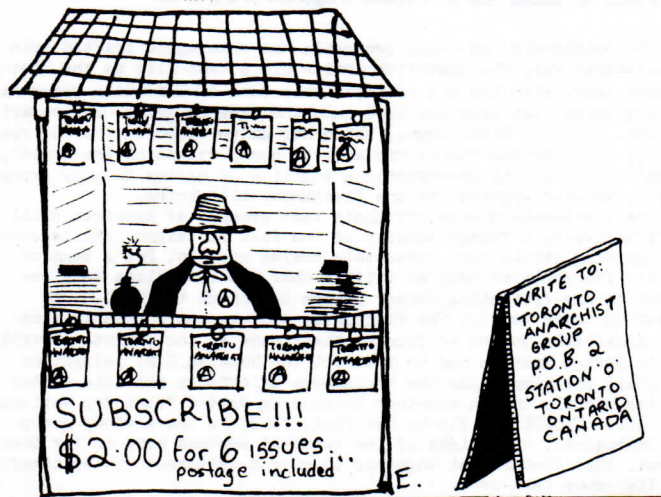
At the U.N. the Russians had to use their veto power to scuttle a resolution calling for the immediate withdrawal of the invaders. The vote was 13 for to two against and Moscow could not fail to appreciate the irony of the other negative vote coming from Czechoslovakia -- the last victim (1968) of socialist intervention.

While no one, save China, is shedding any tears over the fall of Pol Pot's squalid little regime there is justified anger over the blatant Vietnamese power play. The Asian 'Prussians' are becoming quite adept at setting up puppet regimes to further their aim of bringing all of Indochina under their sway. Already subject to world-wide censure over their treatment of their defeated indigent bourgeoisie, who are expressing justified outrage at the refusal of their Western bourgeois comrades to welcome them with open arms, the Vietnamese are well on their way to becoming global pariahs.

The Vietnamese's Asian neighbors are becoming increasingly alarmed by Vietnam's conduct. Already incensed by the waves of 'boat-people' flooding their shores they now face a powerful and expansionary Vietnam whose appetite for conquest may not halt with Cambodia. The invasion has injected new militancy into the Association of South-East Asian Nations (ASEAN). At their recent meeting, held in the wake of Phnom Penh's fall, they talked openly of joint exercises and the standardization of military equipment.

The conflict shows alarming signs of growth. Contrary to expectations the Khmer Rouge is beginning to fight an effective resistance to the Vietnamese invaders. China is massing troops on the Vietnamese border and further north the USSR is making threatening gestures along its common border with China. It would indeed be ironic if the primitive Cambodian Stalinists prove to be the spark that ignites the Sino-Soviet powderkeg.

STEVE ELLAMS



The Toronto Anarchist

is published by:

The Toronto Anarchist Group
POB 2, Station O
Toronto, Ont., Canada

Opinion:

Time Is Getting Short

One of the major obstacles Anarchists face in organizing a libertarian alternative to the 'straight' left is the simple matter of credibility. As the British Anarchist Nicholas Walter observed, "Being a conscious Anarchist is a continually difficult situation, rather like being, say, an atheist in medieval Europe." We are all conditioned to believe in the necessity of the State

as a given fact of social organization. To convince people to even consider the possibility that this proposition is open to debate (like the existence of God) is a prodigious feat in of itself.

Yet Anarchism is the only, and logical, alternative to the Moscow Geriatrics of the moribund Communist Party, the various Trotskyist sects or the motley crew of Stalinists competing for the Tirana franchise. The Anarchist potential in Canada is great, the reality is something else again.

As a conscious Anarchist group our task is to bring together and co-ordinate the many libertarian currents running through society. To do this we have to make known the Anarchist alternative. This educative process involves extensive propaganda to advise people that there is indeed a conscious Anarchist movement dedicated to the propagation of Anarchist ideas and principles and to destroy the many and destructive myths that surround the public conception of what Anarchism really is.

To be blunt Anarchists in North America are not now in a good position to do this work. We suffer from a chronic lack of finances and membership. The consequences of this under-development are horrendous. It is obvious that capitalism as we know it is on it's last legs. The future we face is either a degeneration into some form of crypto-fascism, what Gramsci called an attempt to rationalize the problems of production and distribution with bullets and bayonets, or an evolution into some kind of socialism probably with heavy Marxist leanings. Both of these prospective futures will be equally bleak for everyone who believes in individual liberty and the right to decide the course of ones own life.

It is imperative that we as Anarchists create an effective and strong organization. It would be foolish to rely on the 'spontaneous libertarian urges' of the working class, real though they are, and ignore the fact that after a successful revolution the Marxists -- with their disciplined cadres -- will be right in there pitching their 'safeguard the gains of the revolution' bullshit. People under stress are ripe for authoritarian intrigue and history has shown us that by the time they have seen the error of their ways it is already far too late.

Our first priority should be internal communication. The movement, as a whole, does not speak to itself very well. While the focus of Anarchist activity has been, and should be, the local level we must not allow ourselves to become parochial. Our membership in the Anarchist-Communist Federation of North America (ACFNA), formed in March of 1978, puts us in direct contact with Anarchist groups all across the continent. Such links should be encouraged and strengthened. Our local activity should be extended to include the many Anarchists, who for various reasons, have preferred in the past to limit themselves to single issue projects (prisoners rights, anti-nuclear activity, feminism etc.) and to encourage them to join in the common Anarchist struggle for economic, political, and sexual freedom.

Concerted efforts should be made to bring people who at present linger on the periphery of the movement into the mainstream. We should do this by means of reproduction rather than straight recruitment. The aim should be the creation of a multitude of autonomous collectives working in diverse ways for common Anarchist goals. In the past there tended to be a central core group and a revolving door through which a steady stream of recruits passed with the odd one popping into the core group. By aiming to reproduce the collective, rather than expand it, this tendency could be minimized.

We have a great deal of work to do and very little time to do it in. We need your participation, but even more, you need it.

STEVE ELLAMS

Know Your Enemy: The Finance Capitalist

The trouble with the Left in general is that it doesn't know its enemies. That may sound ridiculous at first, after all, who complains more about the status quo than the Left? One would assume that they knew who they were attacking. But, make this test; who is your enemy, his name, finances (specify), organizations, front groups, educational and media facilities, private spy agencies, methods of recruitment, specific modes of operation? Of infiltration and Control? If you can't answer, you don't know your enemy.

When you ask the Left who their enemies are you'll get a broad, general, colourless string of abstractions. A totally contradictory mix of Marxist State-capitalism, left liberalism, Third World nationalism, social democracy and Stateless Anarchism which percolates through the "Movement." Some vague answers emerge from the fog, phrases such as; capitalists, the State, reactionaries, conservatives, fascists, the military industrial complex, racists, WASP's, male chauvinists, patriarchy and so on. Words full of fear and loathing but bring them down to reality? Never!

And here is one little reality that everyone on the Left is ignoring. Industrial capitalism peaked as an aggressive and constructive (albeit brutal and dehumanizing) force in the late 19th century. It then degenerated into political conservatism and reaction. People forget, however, that political liberalism (yes, including radical left-liberalism) came to power on the coat-tails of the industrial capitalists. Or perhaps 'arm-in-arm' would be a more apt description, as time after time the liberals and radicals helped to smash entrenched feudalism and aristocracy only to bring in capitalism as an alternative. In fact, the liberals provided the capitalists with ideological cover in the concepts of laissez faire and 'civilized' imperialism. The radicals later provided the same cover for State capitalism when they called that obscenity 'socialism'.

When the industrial capitalists went reactionary the radical liberals fled them and looked for new financial backers. They found them in the new up-and-coming power in the world -- the international finance bankers. For example, they captured the U.S. presidency and control of State policy, first in 1912 under Woodrow Wilson and later consolidated their grip in 1932 under Roosevelt. With State power and plenty of financial backing the liberals were able to play out their social fantasies. Just as they had smashed the slaver South with industrial capitalist power, so now with finance capital they could construct their ultimate utopia -- the One World State.

The task was given a greater sense of urgency when a new rival entered the fray. The Communists, vile tricksters who had taken banker gold in 1917 and liberal support in the Popular Front and WWII, always ended up biting the liberal hand that fed them. So the liberals would have to fight the Communists, and if not able to defeat them militarily (as in Vietnam) either buy them out with Western technology or out-Communist them (i.e. the scramble for neo-colonies in Africa and the race to see who can support more black puppets and dictators).

In return for financing this policy, the finance internationalist bankers cleared up once and for all a certain item of economics long in contention (since Babylon, at least): who controls credit? The liberals accepted (vis such corporations as the Federal Reserve Board, Bank of England, Bank of Canada) that although governments can print money (10% of money in circulation), the bankers can invent credit (90% of all money in circulation, minus rare gold holdings).



Jewell

Here is how the bankers' scam works: for every one million dollars the bank holds it can issue ten million dollars in fake credit. That is, the banker keeps one million in the bank (a measly 10% supposedly on reserve with the government, actually the bank reserve), and gives the borrower a credit note for the imaginary ten million. The borrower can at some point inject the imaginary money into the economy. Once it hits the market place, it becomes 'real' money: the government must provide support, even print up fake bills to cover it).

The banker then gets paid back ten million in real dollars for his fake loan, plus gets at least one million dollars in interest (if paid promptly, which is unlikely; if not, much more). The banker now has ten million dollars plus one million dollars in interest in addition to the original one million dollars that he never actually paid out. That is 12 million dollars. With that in the bank he can lend out 120 million dollars in imaginary credit and make back 132 million plus his original 12 million for a grand total of 144 million dollars. Now he can lend 1,440 million to some Third World nation and...

Do you see the monstrous power? It should be pointed out that for clarity we have used the old banking ratio of 10 to 1; since 1938 the ratio in Canada has been 16 to 1.

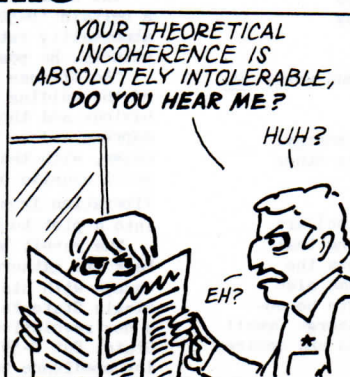
Therein lies the source of the present bloated debt-credit of governments and individuals world-wide. It is also why the Third World is bankrupt from interest payments compounding year after year on unpaid principal. Why money is worth less. Why inflation rages.

Do you see the ever-mounting power? The industrial capitalist, no matter how he screws the populace, still has to invest real materials and produce real goods by utilizing real labour. His profits are arithmetical. Only in special industries like petroleum or computers can he mushroom to fantastic profits -- but even there the industry eventually subsides and levels out.

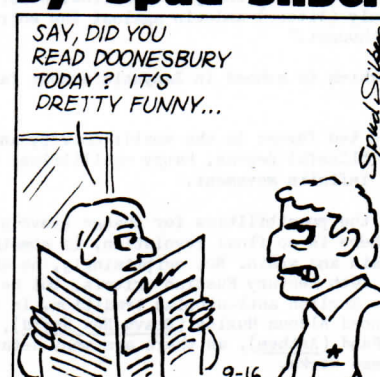
The bankers have a power which expands geometrically from a money-source which is illusion and sleight-of-hand.

No one has the guts to even complain. Not the bank-owned governments. Not the bank-owned media. Not the ignorant Left.

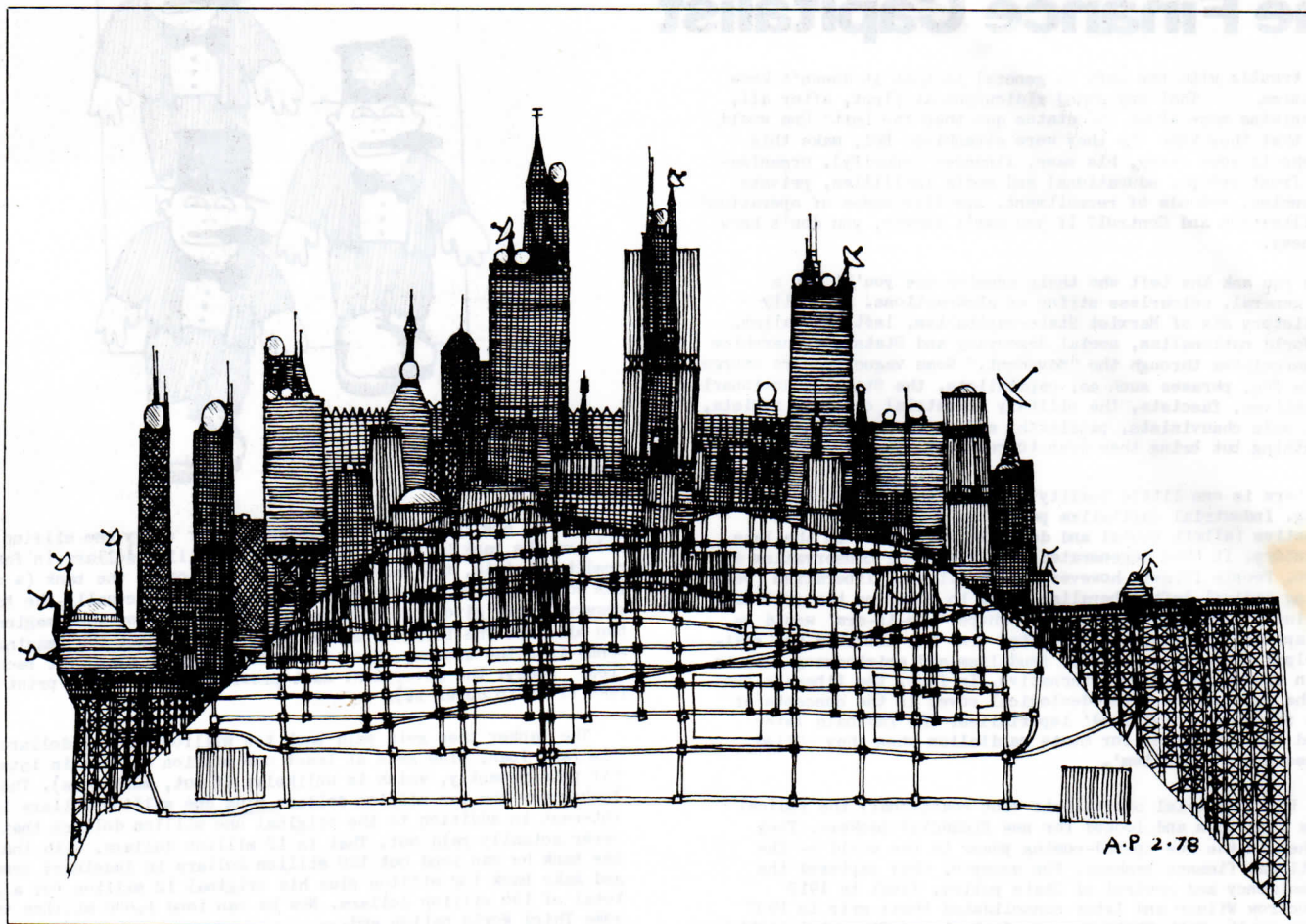
TODAY'S RHETORIC



by 'Spud' Silber



anarchoLT Zamyatin's «WE»



Yevgeny Ivanomitch Zamyatin is little known in Amerika and completely unknown (by decree) in his native Russia. He was born in 1884, studied naval construction in St. Petersburg and became a naval engineer. While still a student he became a member of the Bolshevik Party. His first story appeared in 1908 but Zamyatin didn't take writing seriously until 1911-12, when he wrote *A Tale of Provincial Life* (1913), a satire of life under the Tsar. In 1914 he was brought to trial for writing an anti-militarist novel, *At the Back of Beyond*.

In 1916 he was sent to England to supervise the construction of ice-breakers for the Russian government. When Zamyatin returned he published two satires of English life, *The Islanders* (1918) and *The Fisher of Men* (1922). In 1922 he was imprisoned briefly by the Bolsheviks -- in the same corridor of the same prison where he had been confined by the Tsar in 1906.

During the years of 'War Communism' and the 'New Economic Policy' he became one of the leading figures of the Serapion Brotherhood an experimental literary school, distinctly libertarian, and continued to write his own stories, as well as becoming involved in the theatre. In 1923 he satirized the Soviet Cheka in the form of a historical play, set in Spain at the time of the Inquisition. Zamyatin saw before most that the Russian revolution was sliding into an omnipotent police state which would end in conservatism and stagnation:

"Let the flame cool down tomorrow or the day after tomorrow...But someone must see this today already, and speak heretically today of tomorrow. Heretics are the only (bitter) medicine against the entropy of human thought."

This is a theme which is echoed in Zamyatin's most famous work, *We* (1923):

"There are two forces in the world; entropy and energy. One means blissful repose, happy equilibrium; the other painfully infinite movement."

The Idea that the possibilities for change (revolution) are infinite, that there is no final revolution, is something that he emphasises again and again. Not surprisingly, he shows the influence of the 19th century Russian writers, but he was also influenced by the English anti-utopian tradition. In turn he undoubtedly influenced Aldous Huxley (*Brave New World*), George Orwell (1984), and Ayn Rand (*Anthem*), as there are many details and devices common to all these works.

The story is set in the 26th century when everyone lives in a painless single state where all traces of individuality have disappeared, even names are a thing of the past, citizens are known only by their numbers. They live in glass houses, facilitating the work of the secret police. Everyone wears identical blue-grey uniforms (shades of China), subsist on synthetic food and spend their leisure time marching four abreast to the Single State's anthem which blares out of public loudspeakers. Sex is allotted to the citizens at stated intervals for a period of one hour, the "sex hour", after the partners have filled out the appropriate pink forms. Nothing is allowed to go unrecorded. The "sex hour" is the only time that the 'Unifs', uniform equals citizen, may lower the blinds around their glass apartments.

Lenin appears in the guise of 'The Benefactor' (Big Brother?), ruler of the Single State who is annually re-elected by the unanimous vote of the population. Basic to the existence of the Single State is the negation of freedom:

"Happiness without freedom, or freedom without happiness, there is no alternative."

And to make sure that everyone makes the only choice permitted by the Single State, i.e. happiness without freedom, there is the 'Bureau of Guardians' -- the Cheka. They guard the morals and behaviour of the State's 'numbers', aided by the zeal of law-abiding 'numbers' faithful to the Single State.

The narrator of *We* (the novel takes the form of his diary) is a certain 'D-503', an engineer like Zamyatin, who, through some abnormality retains elements of the ancient 'criminal' human instincts. He possesses an individual consciousness.

"No offense is so heinous as unorthodox behaviour", reads one of the guiding principles of the Single State. Uniformity of behaviour and thought, so basic to the nature of Leninism, rules supreme and so far unchallenged. But D-503 falls in love, another crime, with the leader of an underground resistance movement ("A still elusive organization which has set for itself the goal of liberation from the beneficent yoke of the State") and is drawn into a plot to overthrow the Single State.

The revolt breaks out on the "Day of Unanimity", when all numbers are gathered to re-elect the 'Benefactor'. D-503 is forced to escape with his lover, who is wounded, beyond the boundary of the Single State to the uncivilized world outside. Once there they plan a new revolution against the standardized, painless life of the Single State. But D-503 is plagued by self-doubt, conditioned to unquestioning obedience to the State. And here Zamyatin returns again to the

CONT. Pg. 8: See Zamyatin.

ANARCHISM: The Feminist Connection

I have never been able to separate my Feminism from my Anarchist beliefs. This statement gives us a new political description called Anarcha-Feminism.

But what exactly is Anarchism? It is based on co-operation and control over our own lives. It is the belief in the individual; the idea of small groups governing themselves; and most important, ridding ourselves of all authority, hierarchy and government. This is a tall order, utopian even.

Groups of Anarcha-Feminists have given an added dimension to the theory and practice of Anarchism. We instinctively practice Anarchist principles but we also carry forward the theory by a more thorough examination of the word hierarchy. It has come to mean, in the popular use of the word, president, treasurer or prime minister. A deeply rooted male culture polarizes and alienates people by this kind of up and down, linear thought. It destroys the natural resources of the earth so we can buy more and consume more for the capitalist corporations; it suppresses our sexuality so it is separated from the rest of our lives; it places logic or rational thought over emotion or intuition; and it separates work from play and child from adult.

ONE STEP FURTHER

The Anarchist movement has condemned the State, or any form of power placed over and above us. Feminists, however, go one step further. We see that it is men who have created and controlled the State and those few women in privileged positions of equal power with men survive solely through their class backgrounds. Anarcha-Feminists also take a critical look at the traditional Anarchist movement. Many Anarchists, both women and men, entered what is called 'free unions', their principles being in opposition to any intervention from either State or Church. These 'free unions' were not, however, based on the concept of a total social revolution where the inherent social inequalities of a male/female relationship would be abolished.

Durruti was the famous people's hero during the early days of the Spanish Civil War until he was shot by either Communists or Anarchists depending on who is telling the story. If Anarchists do not believe in leaders why did 500,000 of them attend his funeral in Barcelona? Thousands of people followed him to the defense of Madrid because he was an activist, a leader only through the example of living his Anarchist theory and, at no time, did he pretend to speak for the people like so many others. But, where was Durruti's companion and his daughter while he was off fighting the war? How did she support their child while he was busy organizing workers? Even today many male Anarchists lead double lives in the politics of the personal. We know so little about the many female Anarchists who worked and fought alongside the men. If it were not for women like Emma Goldman and Louise Michel who remained without the double burden of children, we would know even less.

WOMEN AND DOMINATION

As women we are acutely aware of domination. From little girls to old women our whole lives are surrounded by a male domination known as patriarchy which controls our every step. No one can feel the effect of power more than women. It hits us from every direction. While men are exploited as workers, it is we women who are both exploited and oppressed as women. Not until the moment when women are free to be what and who we choose will things like wife-beating in the privacy of the home, and all other more or less subtle ways in which we are degraded be stopped.

One of the many and varied reasons for women's oppression has been our historical relationship to nature and the balance between our intellect and our emotion. From ancient times when a king of Egypt could be crowned only by marrying a royal princess, from the women who were natural healers using herbal medicines to the present where we have been reduced to maintaining harmony within the family (to act as peacemakers between father and son as they struggle to maintain and develop their own power), patriarchal culture has denied to the whole human race the right to individual freedom of expression.

The institution of the family is of most concern to Anarcha-Feminists. We are not trying to change or improve either marriage or the family. We want to do away with it entirely for different reasons than the 'free union' Anarchists. The family has been used to prop up a capitalist system of production but it has also served as an effective means of keeping women in our place. Political governments change hands but patriarchy remains and the family remains. Not even socialism as we know it now can make the satisfactory changes because it, too, is based on hierarchical politics. Anarchism is not a political system; it is an idea based on co-operation and equality. Anarcha-Feminists believe that all hierarchy and domination begins in the family.

TEN YEARS OF FEMINISM

For the last ten years, feminists have been putting all of these ideas into practice based on their own experience. As far back as 1970 women were organizing to demand their rights by using Anarchist principles of direct action. The Abortion Caravan crossed the country from Vancouver to Ottawa holding meetings, chaining themselves to Parliament and marching to Sussex St. to see Trudeau while carrying a coffin to symbolize all the deaths from illegal abortions.



A document written in the Fall of 1967 was part of the organizing for the first Canadian women's liberation group based in Toronto. It contained a radical analysis on the question of women and a critique of male chauvinism. This was taking place all across North America at the same time and so began the second wave of the independent women's movement. Women had realized the dead-end style of traditional male politics with recognized leaders and followers, formalized meetings and majority votes where the majority was always either male or those who were most articulate.

The first women's liberation groups were instinctively organized on Anarchist principles -- autonomy and federation. Various groups were set up all of which were autonomous within within the federation as a whole. Each committee rotated representatives to attend steering committee meetings to discuss policy and share information. Several years later, when the women's centre opened, the same style of organization was used. Again, the Toronto Women's Network operated for about a year in an attempt to bring together the growing community of diverse women's groups. Representatives from every major group participated in the monthly meetings to co-ordinate activity and share information. At one time, there was an attempt to federate all the women's centres in Canada and presently there is a coalition of all rape crisis centres in Canada. Why in 1975 we even organized a national conference through co-ordination in three different cities to divide the collective responsibility. However, next to Ontario, B.C. has the greatest number of women's groups from every political persuasion and, when these groups united into a federation, they became a powerful voice with province-wide actions on given issues.

We have now a proliferation of small groups or collectives working on rape crisis, birth control, newspapers and many other projects. Reporters cannot find our president when we are all Everywoman. Anarchists are continually condemned for lack of structure and organization but, like feminists, its leadership, for lack of a better word, is hard to find when it is based on small affinity groups.

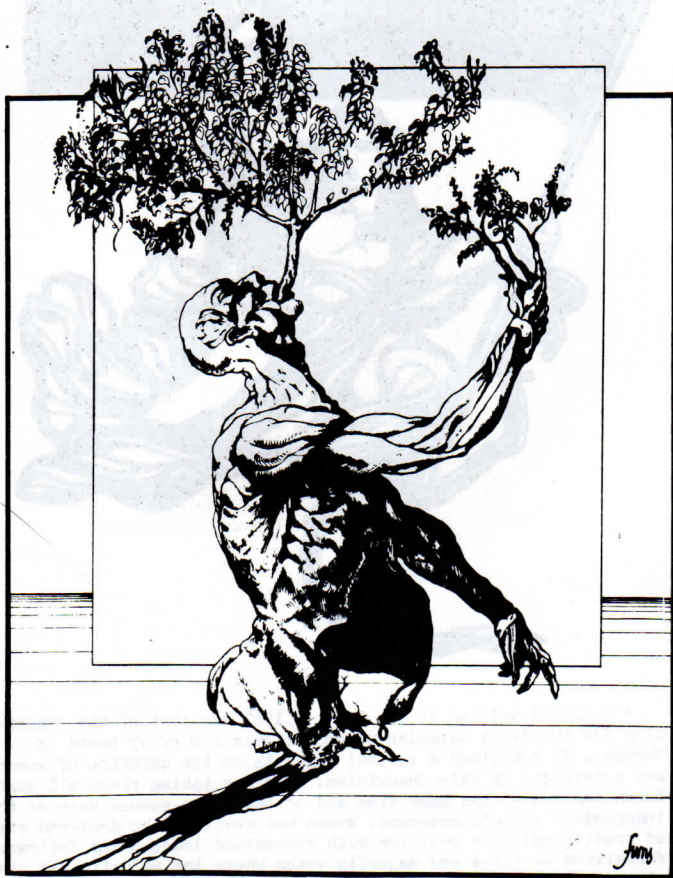
MEETINGS BEGAN IN CIRCLE.

We began our small groups by meeting in the circle form to create more personal involvement and used consensus and compromise to make room for the different levels of awareness. Our rallying cry was no more leaders. In our consciousness raising groups and all of our projects, we gave ourselves the goal of creating a leader out of each and every woman. We experimented rotating tasks and sharing skills and information. Most important, we transformed the word politics into the area of personal relationships and group interaction. Politics was no longer narrowly defined as outside of us through mass demonstrations.

Anarcha-Feminists want women to build collectives which create a counter-system and a challenge to existing society. Equal status women's groups cannot bring about real change. It is a long-term process. An independent women's movement relying on Anarchist principles will be needed long after the climax of an economic revolution. The way we live and work will change the way we think.

CONT. Pg. 6 See ANARCHA-FEMINISM

Radical Art And The Reactionary Left



The abstract expressionists of the 1950's took a great deal of delight in pointing to the public's lack of acceptance of their art. Its violence and immediacy were beyond the scope of the people. In the 1960's they joined their public in a condemnation of the pop movement, which after all was not art. Today you

can find bad abstract art on even the most abstract of walls.

In his introduction to Paul Klee's *On Modern Art* Herbert Read states, "The final source of power in the artist is given by society, and that is precisely what is lacking in the modern... We have no sense of community, of a people for whom and with whom we work... and only those who are blind to their own social disunity and spiritual separateness blame the artist for his obscurity". The modern artist looks upon the public's confusion and disdain with a certain pride, in fact the lack of public acceptance has become one of the priorities of the successful art-piece.

Art is the ongoing revolution. Marcuse points out that its message is change. The artist constantly goes beyond what Marcuse calls the given. What is beautiful in one generation is ridiculed in another. The artist, in his art, has always shown the public what its morals are. MacLuan would say that the artist allows society to deal with the changes that its technology forces upon our perceptions. The art image can never go to far, even as far back as Talmudic times it was well known that a person can not think of things that have no existence, in whole or in part in reality, it is therefore that only society can go beyond any bounds, art is only an expression of its society.

The contradictions of the Left are not the same as the dialectics of the artist. The fight for ongoing revolution, change beyond mere reform, opposition to all things reactionary (both within and without each individual), the need for constant questioning of social norms have been the Left's cry for it's fictional society of the future, and it is art's reality.

The Left is notorious for it's art-battering. Any look at Communist Russia today will show that the left-wing attitude to art, whether it is anarchist or not is not of importance, "politically correct" has a tendency to cause severe fits of laughter to the artist or revolution in the stomach. Politically correct is to art what the house-wife and sewing machine operator are to feminism. This is not to say that artists will not find things of great potential in left-wing art, the artist can find beauty anywhere and this is in fact being done, however, "The real function of art, I suggest, is to express the individual life view or world view of the artist and communicate it by formally evocative means to his fellow human beings." (Woodcock).

The left as radical must come to terms with radical art. Marcuse, in his defence of art against Marxist aesthetics (The Aesthetics Dimension) is still in 1977 to come to terms with Andy Warhol and his like. The control of art, even if by "the people" is nothing more than a Hitleresque-Stalinesque technique that will change society in the same way that smashing a mirror will remove a zit on your face.

What the artist and the anarchist has long dreamt and theorized about is to the artist natural practice. The only law of art is creativity, its only rule is sensitivity. Find out what is beautiful in an artpiece and you will find out what is political. Practice what is creative in the artpiece and you will find yourself in revolution, continuously. Study the artists use of the technology at hand and you will have a means of propaganda that cannot be equalled.

PAUL MARCHILDON

profile

JAN MACHAJSKI

Jan Wacław Machajski, a Polish-Russian social theorist and revolutionary, was born in Busk, Poland in 1866. As a revolutionary Marxist, Machajski was arrested in 1892 and spent a decade in prisons and as an exile in Siberia, where he worked out a theory of the labour movement which was elaborated in his writings and which became known in the history of the Russian revolutionary movement as *Makhayevshchina*. In 1903, he escaped from Siberia to Western Europe. He returned to Russia after the revolution of 1905. He left again in late 1907 or early 1908 and returned again after the fall of the Tsarist regime in 1917. He obtained a position on *Narodnoye Khoziaistvo* (People's Economy), the journal of the Supreme Council of People's Economy, as a copy editor. He died February 19, 1926. The ideas of Machajski have survived mainly in the writings of his ex-pupil Max Nomad.

The gist of Machajski's theory is that 19th century socialism in general and Marxian socialism in particular represent the ideology not of the working class, which he thought of in terms of manual workers only, but of "the growing army of intellectual workers, the new middle-class which the progress of civilization absorbs within itself the middle strata of society. "Higher education he considered the privileged property of this rising bourgeois class, a sort of invisible capital expressing itself either actually or potentially in the incomes paid to this class, which are higher than those wages paid to manual workers. According to Machajski, the malcontent section of the intellectual workers opposed private capitalism and seeks to replace it with government ownership and state capitalism which they euphemistically called socialism. Under this new system, the new ruling class -- civil servants, technicians, managers, and other intell-

ectual workers who constitute the bureaucracy of the state -- will enjoy a privileged position and to their children only will be transmitted the educational opportunities which result in higher incomes. The manual workers would remain at the bottom of the social scale as under private capitalism.

Machajski claimed that the intellectual workers would try to enlist the support of manual workers, winning their confidence by helping them in some of their struggles for better wages and by holding out as a new religion the ideal of human brotherhood which, of course, would have to be postponed until some vague time in the future. Machajski's ideas were anticipated by Mikhail Bakunin (1814-1876) in his critique of Marx. Machajski, in turn, has anticipated the later "managerial revolution" concept of James Burnham and the "new class" concept of Milovan Djilas.

ANARCHA-FEMINISM cont.

There is much, much more change to come before we can all live our lives as individuals.

Challenging sexism means challenging all hierarchy -- economic, political and personal. And that means an Anarcha-Feminist revolution. When we are fighting patriarchy we are not always clear how extensive a battle it is. We must not fail to see the feminist connection to Anarchism. Anarchism is not a male theory. How can the concept of reclaiming control over our own lives as women be anything but the logical outcome of individual responsibility and self-government?

Everywhere there is an organized Anarchist movement, you will find Anarcha-Feminists...in Spain, in Switzerland, in Italy, in England and here in North America. This past summer in New York State, there was a conference of American Anarcha-Feminists. In Vancouver there is a group called Revolting Women and all across Canada there are isolated feminists waiting for the right moment to come out as Anarchists.

PAT LESLIE

CMC ELECTION CAMPAIGN

And now, HEEERES JOHNNY!

For the first time since 1972 Torontonians had a "real" choice in the mayoralty race. David Crombie, who had dominated City politics since his election as mayor in 1972, resigned his position to run as the Progressive Conservative (PC) candidate in the Rose-dale by-election. Crombie's defection to Ottawa left the field open for three aldermen of long standing to contest the mayoralty.

Tony O'Donohue, who had been beaten by Crombie in the 1972 election, represented the conservative 'Old Guard' on Council while John Sewell staked out the moderate left as his territory. David Smith, the third contender, attempted to represent the middle ground between these two "extremes" and inherit Crombie's role as mediator between the Left and Right-wing factions on Council.

Two Tendencies in Toronto Politics

Basically there are two tendencies in Toronto politics: the conservative 'Old Guard', friends of the development industry, and the 'Reformers'. The reformers are a loose coalition of individuals each riding their own particular hobby-horse rather than acting as an organized bloc. But, like the old guard they tend to think and vote together -- up to a point.

Sewell is the clear leader of this bloc, his tactic being to draw a line, plant himself firmly on one side, and open fire on everyone on the other side. Sewell's opponents, who sought to play the game by gentlemen's rules, often responded by bunching together and firing wildly back. "My strategy," Sewell wrote in 1972, "was to polarize things to such an extent that there would be no middle ground into which the weaker and smoother aldermen could drift."

Sewell is a lawyer who says that at first he had no desire to make a career out of politics. Shortly after being called to the bar Sewell was asked to help organize a campaign against "urban renewal" in Trefann Court a downtown working class neighborhood. Sewell forged a strong power base during the grass-roots struggle against the developers and in 1969 he ran for alderman in Ward 7. Sewell says his idea was to spend most of his time organizing, capitalizing on the respect his position as alderman would give him. But, after the election he found himself increasingly cut off from his constituency (surprise, surprise) as he spent most of his time at City Hall battling the developers.

Sewell and De-Centralization

Sewell is committed to a limited form of de-centralization of power believing that issues such as permit parking and road repair should be decided on a street by street basis. Sewell has also advocated the formation of neighborhood councils, with limited power, whose delegates would be directly accountable to the community. Sewell has been accused of being an Anarchist (and many other things) for championing some of these ideas.

The campaign began to pick up steam in early November with Smith attacking Sewell as "the radical", hoping to present himself as Crombie's moderate successor. O'Donohue launched an obviously expensive campaign including an antique streetcar equipped with dancing girls and the release of a record entitled "It's Time for Tony" which he unsuccessfully tried to get air-play for on local radio stations. The streetcar stunt was sabotaged by the driver who wore a Sewell button. The driver refused to remove the button and launched into an impromptu, and very uncomplimentary, running commentary on O'Donohue's electioneering patter. The fiasco was widely publicized and O'Donohue scrapped the whole idea.

'Political Walks'

Sewell's campaign was very low key and built around a series of 'political walks' through historic neighborhoods and the scenes of previous victories over developers. These walks were very successful media events although it was noted that many of the participants were out of town tourists. In a masterful political move Sewell deliberately played down his radical past trading in his usual turtlenecks and jeans for \$300 suits. Sewell's campaign was slick and professional and incredibly successful. In the space of two short months his campaign strategists changed his image from that of a wild and unpredictable radical to one of calm, cool integrity. The choice of "John Sewell -- The Next Mayor of Toronto" as the campaign slogan was simply brilliant. After six years of Crombie's quasi-radicalism the voters were uncertain as to who should replace him. By skillfully toning down his own radicalism Sewell presented himself as the logical choice to continue Crombie's populist policies. The choice of black and yellow, the most subliminary attractive colour combination, as the campaign colours was just one more example of the meticulous craftsmanship that went into Sewell's campaign.

About a week before election day the papers lined up behind their favourites. The reactionary *Sun*, to no one's surprise backed O'Donohue. The liberal *Star* supported Smith and surprisingly the conservative *Globe and Mail* came out in favour of Sewell. In spite of official endorsements Sewell captured the lion's share of cover-



age much to the chagrin of his opponents.

On November 9 a *Star* poll indicated that Sewell was in the lead. Smith and O'Donohue responded by releasing their own polls the next day. O'Donohue showed that he was in the lead while Smith's indicated that he was in second place. Smith continued to slam Sewell and ignore the issues while O'Donohue concentrated on downtown traffic, transit problems and high property taxes. Sewell tactfully kept a low profile pointing to his record and promising only to "speak his mind."

Sewell Wins

When the ballots were counted Sewell was the clear winner with 72,000 votes O'Donohue was second with 62,000 and poor Mr. Middle Ground Smith trailed in third with 45,000. The key to Sewell's victory was his excellent showing in the North End, Smith's home turf, which is largely attributable to the voters rejection of Smith's mud slinging campaign style. O'Donohue won his native West End handily but was unable to make any inroads into Sewell's downtown and East End power base.

After his election Sewell suffered several setbacks. The new Council still had a slight right-wing majority and they quickly began conspiring to make Sewell's term in office a fiasco. Sewell was unable to get the executive he wanted and this will cripple his effectiveness. Decisions made by the City executive can only be overturned by a two thirds vote of Council and if Sewell had been able to get a left-wing executive he would have had virtual carte blanche to run the city. As it stands now Sewell is in for a very frustrating two years.

Fails to Unseat Godfrey

Early in his term of office Sewell failed to unseat his bitter enemy Paul Godfrey the Metro Chairman. Toronto has a two-tier system of municipal government in which powers and responsibilities are divided between local 'city' governments and the city-wide Metro Council. The Metro Council is heavily right-wing and has given rubber stamp approval to Godfrey as the non-elected Metro Chairman since 1970. Sewell was also denied a seat on the Toronto Transit Commission and several other committees he was interested in by Metro Council. The local newspapers have had a field day with this running banner headlines almost daily with the theme "Sewell Crushed in Metro Vote."

As if this wasn't enough the recent death of Alderman George Ben has cleared the way for a by-election which will almost certainly return defeated mayoralty candidate O'Donohue to Council. In past elections the victorious mayoralty candidate has always had the benefit of seeing his major rivals removed from the scene. In past elections the victorious mayoralty candidate has always had the advantage of seeing his major rivals removed from the scene for at least two years. Now O'Donohue has the opportunity not only to give the right on Council a clear majority but also to assume the leadership of the right-wing opposition to Sewell. Nothing would give O'Donohue more pleasure than to mastermind the political destruction of John Sewell as a prelude to a third attempt at the mayoralty. If these first few weeks of Sewell's reign are any indication of what is to come it is evident that Sewell will face a very difficult re-election battle in 1980.

SCOTT FREDERICKS

Luciano Lanza: **THEORY of the 'NEW BOSSES'**

Hierarchical Society

The State is the fundamental political institution of all modern hierarchical societies. Consequently, Anarchists have directed their attacks particularly against the State, and continue to do so: once again, not only against the "bourgeois State" (the political structure of capitalist society) but against every State, present, past or future, in so far as it is an organization of power, that is, of domination. The Anarchist critique of the State takes on new strength today in the face of the monstrous totalitarian invasion of the State and its transformation into an "arena" of economic rather than political power.

The Three Classes

We are living through a historical phase of transition from the capitalist system to a new system of exploitation. This is the key to the interpretation of the complex socio-economic framework and of international politics, whose convulsions are the result not only of divergent imperialist interests, but also of opposed late-capitalist, post-capitalist and intermediate social systems, with differing variants for every category.

Following a three class model it is possible to single out the two principal social factors in the transformation (the old and the new bosses), both at the international level and at the level of particular national structures, where capitalism has not already been buried (i.e. in the "State socialist" countries, and in parts of the Third World). It is also possible to identify the class which is dominated and exploited which, as always in historical phases of transition, intensifies its class struggle, because the metamorphosis renders the psychological and ideological instruments subjugation less workable, and because the class rising to power mobilises the rebellious energies of the exploited as a vehicle for its ambitions.

The exploited class, or rather the ensemble of exploited classes (manual workers in general, including wage-earners in agriculture, industry and the services, self-employed workers whose "self-employment" amounts to self-management of their own exploitation, and the rural and urban sub-proletariat -- the unemployed, the under-employed and the "marginalized" etc...) objectively are exploited, independently of the mechanism by which the relation of exploitation (which is not necessarily the typical or dominant relation) is brought about, and independently of any subjective perception of the exploitation itself.

The "old bosses" are the capitalist bourgeoisie, whose privilege is based on private ownership of the means of production, and whose prevalent (but not only) method of exploitation is the typical relationship of production which extorts surplus-value from wage-earning workers in a market of labour power and products.

The "new bosses", who are the dominant class in the self-styled socialist countries, and who share power with the bourgeoisie in the late-capitalist countries (in a dynamic balance which is constantly shifting in their favour) are the technobureaucrats.

The New Bosses

The new ruling class, the technobureaucracy, is defined by those activities in the sphere of intellectual labour which correspond to managerial functions in the hierarchical division of social labour. The "new bosses" fulfil these functions and derive the relevant privileges and powers not by virtue of private property rights over the means of production, but by virtue of a kind of intellectual ownership of the means of production -- that is, by possession of the knowledge necessary for the management of large political and economic agglomerates. In the fullest present day expression of their domination, that is in the self-styled socialist States, the technobureaucrats manage political and economic power monopolistically and exercise their form of exploitation, not so much as individuals as collectively through

a "class ownership" of the means of production. They appropriate a privileged quota of goods and services not directly like the capitalists, but indirectly through the State which takes in this "class" quota and then redistributes it among its functionaries differentially according to their position in the social pyramid, that is according to the hierarchical importance of the function they fulfil.

In the late-capitalist Western world, the new bosses present less distinctive features and their specific mode of exploitation is entwined with that of the capitalist exploitation. They have their historical and functional origins in the salaried middle classes at the service of the capitalist bourgeoisie. The development of corporations, commercial and financial trusts, multinational enterprises and the progressive extension of the State's role in the economic and social fields have generated and are still generating the conditions for the increased importance and power of the technical and administrative apex of enterprises and State institutions.

Bureaucrats (State managers) and technocrats (the managers of private undertakings) constitute two aspects of the new class, which can be differentiated still further by taking into account the hybrid figure of the manager of a public enterprise. The technobureaucrats appropriate their class privileges, that is the fruit of their exploitation, through very high payments (salaries, bonuses, services, emoluments for their social responsibilities). These payments, in the case of managers of private enterprises can be seen economically as hidden business profits (that is capitalist surplus-value). The privileged payments of State managers (or high ranking civil servants), on the other hand are typically technobureaucratic. The payments of the managers of public enterprises or enterprises with State participation can be seen partly as profit (in so far as capitalist market-based procedures are still reflected in these enterprises), and partly as real privileged rights over wealth produced not at the level of the firm but of the nation.

The Multinationals

In the big corporations the power of the technobureaucrats finds its managerial expression. Not only does the increasing fragmentation of share-owned property render the decision-making power of the capitalist share-holders insignificant but above all the enormous complexity of the managerial problems and related responsibilities transfers control of the economic mechanisms to the managers, and also proportionately reduces the power of the major stockholders, apart from those who are both capitalists and managers, thus taking on the characteristics of the old and new bosses. In historic phases of transition, this often happens.

The independence of the technobureaucrats is even more accentuated in the multi-national companies. The power of the shareholders over "their" enterprises operating at the international level is practically non-existent: the entire production and distribution process has such a complex structure that only the managerial staff is capable of controlling and co-ordinating it. The multinationals, moreover, by their structure, produce a hierarchical division of work between geographical regions corresponding to the vertical division of work inside the firm: the high level jobs with the decision making power are centralized in the metropolises of the developed world (with a certain number of sub-capitals in the zones of medium development) while the activities with the lowest technological content are carried out in the underdeveloped countries. This is a new type of international exploitation whose protagonists are no longer merely the advanced States against the underdeveloped ones, but also the multinational enterprises which are taking on the role and functions of new colonialists.

ZAMYATIN cont.

question of perpetual revolution:

"there can't be any revolution. Because our revolution ...was the last. And there can't be any other revolution. Everybody knows that."

To crush the revolution the Single State attributes the unrest to a disease called "imagination" and announces that the nerve centre responsible for this terrible malady has been discovered by the State's scientists, who can cure the trouble by performing an operation with X-rays. The Guardians are forewarned of the insurgents' plans and the revolution fails. D-503 is unable to reconcile his conflicting emotions, he submits to the operation and betrays his comrades to the Guardians. D-503 watches apathetically as his former friends are executed publicly. Official poets recite triumphal odes in praise of the benefactor and the Single State.

This scathing satire of the emerging Bolshevik state confirmed Zamyatin as a prime target for the 'proletarian' hacks of the Writers Union who no doubt recognized themselves in We's benefactor-praising poets. Already under attack for his principled opposition to the Bolshevik dictatorship, Zamyatin was systematically persecuted and harassed, dismissed from editorial posts, ignored by magazines and publishing houses and finally denounced by his former comrades in the Writer's Union.

Under heavy pressure to renounce his literature and bow to official command he chose to stand by his ideals. Unexpectedly in 1931 Stalin agreed to Zamyatin's request to be allowed to leave the Soviet Union. Zamyatin lived out the rest of his life writing, surrounded by poverty, in Paris until his death in 1937. As George Orwell had observed "literature is doomed if liberty of thought perishes". Zamyatin's tortured career bears tragic witness to the fact that the State is the surest guarantor of that doom.

SCOTT FREDERICKS

LIBERTARIAN NOTES



RULE BY DECREE? The TORONTO STAR recently indulged in the following bit of Orwellian double-think: "Orders-in-Council, passed by the federal cabinet without parliamentary debate, can be a useful legislative but are they giving the government too much freedom?"

How's that for some real debasement of the English language? The word "freedom" used in the context of State manipulation and dictatorship by cabinet order. The STAR recently adopted the new Peking-style of phonetical spellings for Chinese names. Are we next to be treated to the adoption of Big Brother's 1984 'newspeak'?

POSTAL ANARCHY? Our very own postmaster-general, Giles Lamontagne, when asked if there were any "anarchists" among the 500 trouble-makers he wants to fire, replied forthrightly: "Maybe yes, maybe no." Shivers and horrors!

PRISONERS IN SPAIN: Despite government claims that there are no more political prisoners in Spain, over 200 political prisoners are still incarcerated. The majority of them are anarchists and members of the CNT.

The CNT is the third-largest union federation in Spain; refusing to accept the government's wage-busting Social Pact (unlike the Communists and Socialists and their unions, the CCOO and UGT, who embraced it wholeheartedly), the anarcho-syndicalist CNT is under constant attack by government, employers, all political parties and their political labour unions.

CNT prisoners describe the following types of torture they have suffered in prison: blows with a short piece of pipe on the legs and face, on women's breasts, on the testicles, the liver, the pit of the stomach. The familiar 'parrots perch' in which a metal bar is inserted between the bound legs and arms, the prisoner then being suspended upside down and beaten into unconsciousness. When the prisoners no longer can feel the pain they are seated in a chair with the legs and arms still bound. A metal helmet is then placed on their heads and struck with a metal rod. A typical finale to a torture session involves standing the prisoner on a bench with a rope around his neck. The guard then says: "We're going to hang you and say you committed suicide."

There is a total news blackout on these matters in the Spanish parliament, press, TV and among the Communists, Socialists and their stooge unions. Everything possible is done to keep workers ignorant and isolated from their imprisoned comrades.

IWW DRIVE CONTINUES: The revolutionary syndicalist IWW in the U.S. is currently organizing employees of the University Cellar bookstore in Ann Arbor, Michigan. So far 50 out of 75 regular, non-supervisory staff have signed IWW authorization cards and the National Labor Relations Board has ordered the employers to allow a vote for union certification.

A recent IWW strike also won a contract at the Charing Cross Book Shop also in Ann Arbor.

LABOUR CONFERENCE: On the weekend of Feb. 16-18, the Anarchist-Communist Federation of North America (ACF-NA) will be holding a labour conference in Morgantown, West Virginia. The purpose of this conference is to discuss ways and means of propagating Anarchist principles and ideas at the shop-floor level. Many members of the ACF-NA are active in their places of work and the conference will serve as a forum for the exchange of ideas and experiences and the plotting of a definite strategy.

NEW REPRESSION IN BULGARIA: Last year, the State released six anarchists from prison, and lifted the regime of internal exile to which Kristo Kolev Jordanov (67) has been subjected for five years. This action, however, has proven too liberal for the hardened arteries of the Bulgarian authorities, who have re-arrested Kristo, while he was recovering from a stroke in hospital in Sofia. His apartment there was raided, and books and papers were seized by police, who have again forced him to live in the remote village of Balvan.

AN ANARCHIST IN YOUR FUTURE? University of Toronto professor Dr. Saul Levine, a leading psychiatrist, has warned that rising unemployment among young people "could result in youthful anarchy." Levine's findings were given front page-treatment in the TORONTO STAR which also reported Levine as saying "It's no mere coincidence that Italy has one of the highest youth unemployment rates in the Western world plus the fiercest terrorism led by the 'elders' of the youth population."

EATON CENTRE ROUTS REACTIONARIES: Under pressure from the Ontario Public Service Employees Union the owners of the Eaton Centre, a mammoth downtown Toronto commercial site, withdrew permission for an opinion survey from the arch-reactionary National Citizen's Coalition. One of the questions passers-by were asked to give an opinion on read: "Canada's future health depends on work not on a welfare state where initiative is stifled." After the incident Toronto's local right-wing scum sheet, THE SUN, offered the use of it's buildings lobby for the survey.

VICTORY FOR IRISH FEMINISTS: An amazing prosecution in Dublin led to a last-minute withdrawal of charges by the Gardai (police) and a victory for women's rights.

Marie McMahon is a founder member of the Irish Women's Liberation movement. She was charged with "loitering as a prostitute," and described the prosecution as "mental rape." Even the conservative Irish Times pointed out that "to bring a first charge of prostitution against any woman is to throw a very nasty slice of mud in her direction. To do so, bring the matter to court, ask for a postponement and then withdraw the charge is little short of unforgivable." Why, it asks (as if one doesn't know the answer) did the Gardai bring "such damaging charges against a woman who, it appears, was already known to the Gardai in a completely different and wholly respectable context?"

Marie McMahon was arrested in the company of a 'known prostitute' whom she was helping to escape from a wife-battering husband. A Gardai approached them in the street and was told to go away; the only evidence brought to 'substantiate' the charge was that she was alleged to have told him to "fuck off" which was denied. Imagine a man being arrested as a prostitute on that evidence! --even in Dublin.



And Finally...

Dec. 8, the day of the demo was a cold and windy day, but the hearts of the demonstrators were warmed by the sight of these Dickensian Anarchist sympathizers. And finally we would like to inform you that this publication is supposedly published every two months but usually is a little late human nature being what it is. We welcome all contributions of an editorial nature; letters to the collective, articles, reviews etc. of anarchist or libertarian oriented events.

We also appreciate subscriptions and envelopes full of crisp unmarked bills, after all even anarchists have to operate in a market economy. We are always on the look-out for bright young (or old) men or women to aid us in the what we think is a worthwhile project -- overthrowing capitalism and ending all repression. We accept Leninists who have seen the light and liberals who want a better idea.

And remember a leading psychiatrist (see Libertarian Notes) has predicted that Anarchism is the coming thing so don't delay join today do much more than make the rich pay! THE TORONTO ANARCHIST GROUP.



Dear Sir:

We find that you are not entitled to benefits from 27 Oct. 1978 as you have not proven that you are available for work and unable to obtain suitable employment, in that you have not proved to have made reasonable efforts to obtain suitable employment. You have not returned the form we sent to you on 27 October 1978 and our attempts to contact you have been unsuccessful. It is known that there are employers in your area where there are opportunities in your skills. You are therefore directed to contact this office immediately to provide us with your reasons for failing to return the form and the list of the efforts you have made to find work. No further benefits will be paid to you until you meet your obligation by proving to have made reasonable and customary efforts to seek work. In addition, you will be required to repay the benefits paid to you from 27 October 1978, as in our opinion the statements made by you on your bi-weekly report card, that you are ready, willing and able to work, have not been proven.



Unemployment insurance
Canada

Assurance-chômage
Canada

NOTICE OF DISENTITLEMENT

Paul Lewis
27 Oct 1978

W. S. King
26 Nov 1978

Be sure to quote your Social Insurance Number which is shown below on all correspondence regarding your claim and send all letters to this office.

S.I.N.

DISTRICT OFFICE

TORONTO ANARCHIST GROUP
POB 2, STATION 'O',
TORONTO, ONTARIO, CANADA.

DATE

24 November 1978

It is in your interest to continue to complete and mail your report forms. Failure to do so may result in the loss of any benefit to which you might otherwise become entitled. This loss may occur even if you appeal and are successful in the appeal, as payment can only be made for weeks for which you have proven entitlement on your completed report forms.